



SOME
ACCOUNT
OF THE
LIFE



Of the REVEREND

Jonathan Harle, M.D.



DOCTOR *Jonathan Harle* was
born at *Newcastle upon Tyne*,
but I cannot certainly learn in
what Year. • His Relations, I
believe, were mostly of the
East - Riding of Yorkshire: The only sur-
viving one of the Family is *Mrs. Wilson*,
b Wife

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Wife of Mr. *Wilson*, Merchant in *Beverley* ;
she was the Doctor's own Sister, and from
her I received the short Account of his Child-
hood and Youth ; which follows.

When seven Years old, he remov'd from *Newcastle* to *Hull*, where he was for several Years under the Care and Instruction of Mr. *Pell*. The Proficiency he there made in the Knowledge of the Languages and classical Learning was very uncommon ; and his Temper and Behaviour, even from his Childhood, very engaging ; so that his Sister says, he got the Love of every one that knew him, and she never heard any Person say any Thing against him. So great a Love had Mr. *Pell* for him, that he wept when he left him. I have heard of a Copy of *Latin* Verses, compos'd by the Doctor when young, which were very much admir'd, and hung a long Time in the School, as an Honour both to the Master and Scholar.

When he was about Seventeen, he return'd again to *Newcastle*, and still pursued his Studies very closely. He began to preach when but young. Perhaps few began younger

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ger than he, and yet few were so well furnished. His early Piety and universal Learning made him soon ripe for the Ministry. He preached some Time at *Brigg* in *Lincolnshire*, and afterwards settled at *Morpeth* in *Northumberland*.

He was much esteem'd and encourag'd by Doctor *Gilpin* of *Newcastle*, whose Name and Memory will be precious to the *Protestant Dissenters* there, as long as any Religion and Gratitude continue among them. I shall here insert a Letter that was written by this great Man to the late Reverend Mr. *Thompson* of *Stockton*; by which it appears, that Doctor *Harle* perform'd the usual Exercises previous to his Ordination, to the great Satisfaction of all that were present; and that his *Thesis* was *de irresistibilitate Gratiae*.

Newcastle, Feb. 15th, 1692.

SIR,

“ YOUR Absence from our Meeting was
“ excused by all upon your Wife's Account; but we had Business of Concern
“ before us, particularly Mr. *Harle* had laid

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“ before us the Necessity of his Ordination ;
“ and to forward it Mr. Gill and I had given
“ him the Question, *de Gratiae irresistibili-*
“ *tate*, which he manag'd exceedingly well
“ Yesterday to our great Satisfaction. We
“ have appointed his Ordination to be at
“ *Newcastle* on *Thursday* the 21st of this
“ Month; your Attendance is required, all
“ Excuses set aside, because the ordained Mi-
“ nisters among us are so few (*Dr. Pringle*
“ being dead, and *Mr. Harvey* being gone.)
“ I give you as timely Notice of this as I
“ could, to prevent your Intanglement in
“ other Business. You were also nam'd to
“ preach in the Afternoon that Day. I am

Your affectionate Friend

and Brother,

RICHARD GILPIN,

To the Rev. Mr. Thomp-
son of Stockton.

As the Doctor was ordain'd the twenty first
of *February*, 169 $\frac{2}{3}$, and died the twenty fourth
of *December*, 1729, he must have been in all
near thirty seven Years an ordain'd Minister.

It

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It was not long after his Ordination that he receiv'd a Call to *Alnwick*; for this was on the tenth of *September*, 1693. He continued for some Time to preach one Lord's Day at *Alnwick*, and another at *Morpeth*; (which two Places are Fourteen long Miles distant) but when *Morpeth* was provided for, he left it altogether and settled at *Alnwick*. However, when he accepted the Invitation of the People of *Alnwick*, and resolv'd to settle there, it was with such a *Proviso* as left him at liberty to remove if Providence should call him to any other Place. But notwithstanding this, he rather chose to continue at *Alnwick* than to remove to the *South*. Some Schemes were laid to draw him out of the *North*; but Providence so order'd it, that he finish'd his Life and Ministry in it. But to return,

Doctor *Harle* married Mrs. *Mary Ledgard*, Daughter of Mr. *Ledgard* of *Newcastle*: Her he dearly lov'd, and highly valu'd to the last; and she in all Respects did both justly deserve and return his Love, and now remains his most sorrowful Widow.

He

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He had all along join'd the Study of Physick with that of Divinity; and had several Years successfully practis'd Physick before he took his Doctor's Degree at *Edinburgh*; for this was not done till the twenty eighth of *December*, 1710. The University at this Time had no Professor of Physick. He was therefore upon this Occasion examin'd by the College of Physicians at *Edinburgh*, and highly applauded by them. They gave a very handsome Testimonial under their Hands, of his Learning and Qualifications for the Practice of Physick, and recommended him to the University, upon which he had the Compliment given him of a Doctor's Degree. The Testimonial of the College of Physicians bears Date the twenty seventh of *December*, 1710. and so must have been drawn up just the Day before he took his Degree. He stands, as I am informed, the first in the new University Register of that Degree. I thought it would not be amiss or disagreeable to add the Testimonial of the College of Physicians, and the *Diploma* of the University; which are as follow.

“WE

“ WE Under-Subscribers, President of
“ the Royal College of Physicians at
“ *Edinburgh*, and Fellows thereof, being ap-
“ pointed by the said College to take Trial
“ of the Learning and Qualification of Mr.
“ *Jonathan Harle*, in order to his attaining
“ the Degree of Doctor of Medicine; having
“ discoursed with the said Mr. *Harle*, and
“ proposed several Questions both in the
“ Theory and Practice of Medicine, do find
“ him a Man of good Learning, and suffici-
“ ently qualified for obtaining the Degree
“ aforesaid; and therefore we recommend
“ him to the Reverend and Honourable the
“ Principal, Professors and Masters of the Uni-
“ versity of *Edinburgh*, that they will be
“ pleased to confer the Degree of Doctor of
“ Medicine on the said Mr. *Jonathan Harle*:
“ And this we give under our Hands at *Edin-*
“ *burgh*, the twenty seventh Day of *Decem-*
“ *ber*, MDCCX.

Matthew St. Clair, P.C.R.M.E.

David Mitchell, M. D.

D. Dickson, M. D.

Ja. Forrest, M. D.

“ This

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“ This is a true Copy of what was wrote
“ by the Subscribers in favour of Master Jo-
“ *nathan Harle*, in order to the obtaining his
“ Degree of Doctor of Medicine, which was
“ accordingly conferred upon him. And
“ this I have transcribed and do attest, by
“ the Appointment of the Reverend Pri-
“ mare and Professors of the University of
“ *Edinburgh*, the twentieth Day of *April*,
“ MDCCXI.

Robertus Henderson, B. &
Academ. ab Archivis.

Here follows the Diploma.

“ **N** O S Universitatis Jacobi Regis Edinen-
“ sis Primarius cæteriꝑ; Professores his
“ Literis Testamur, Reverendum Virum Domi-
“ num Jonathanem Harle, Evangelii Præco-
“ nem, postquam se, suosq; in Re Medicâ Pro-
“ gressus, Regio Medicorum Collegio Edinenfi
“ satis probasset, Luculento Testimonio à Do-
“ mino Præside nobis commendatum; Idq; apud
“ nos usque eo, ut par erat, valuisse, ut eidem
“ summos in Medicina Honores, Doctoratus
“ gradum,

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" gradum, delato prius jurejurando, solenni-
" busq; rite peractis, detulerimus; eiq; am-
" plissimam Potestatem Medicinam faciendi,
" docendi, profitendi, aliaq; omnia concess-
" rimus Privilegia, Immunitates, Jura, quæ
" hic aut alibi uspiam ad Doctoratûs Gradûs A-
" picem evectis concedi solent. Cujus rei quo ma-
" jor esset Fides, Sigillum Inclyti Senatores
" Edinenses, Athenæi nostri Curatores & Pa-
" troni, Nos Chirographa apposuimus v Kal.
" Januarii, MDCCX.

Jacobus Craig, *Jur. Civ. Pr.*

Joh. Cummin, *J. U. D. SS. T. P. Regius.*

Jac. Gregory, *Math. Prof.*

Laur. Dundas, *Hum. Lit. Prof.*

Gul. Carstairs, *P. Pr.*

Gul. Hamilton, *SS. T. P.*

Gul. Law, *Pb. Prof.*

Joh. Goodall, *Ling. Heb. Prof.*

Gulielmus Scott, *P. P.*

Robertus Stewart, *P. P.*

Col. Drummond, *P. P.*

Robertus Henderson, *B. &*

Academ. ab Archivis.

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Which in *English* runs thus :

“ **W**E, the Principal and other Profes-
“ sors of the University of *Edinburgh*,
“ founded by King *James* [the Sixth of
“ *Scotland*, and the First of *England*] do
“ hereby testify, that the Reverend Mr. *Jo-*
“ *nathan Harle*, Minister of the Gospel, af-
“ ter having given sufficient Proofs of his
“ Skill and Proficiency in Physick to the
“ Royal College of Physicians at *Edinburgh*,
“ has by a full and clear Testimonial been re-
“ commended to us by the honoured Presi-
“ dent of the said College; and that this Re-
“ commendation has had so much Weight
“ with us (as it ought to have) that we have
“ thought fit to confer upon him (the said
“ Mr. *Jonathan Harle*) the highest Honour
“ in Physick, viz. that of a Doctor's Degree
“ (the Oath having been first administer'd to
“ him, and the usual Customs observ'd) and
“ have allow'd and granted him full Power
“ to practise, teach, and profess Physick, and
“ all other Privileges, Immunities and Rights,
“ which either here or any where else are
“ wont to be allowed and granted to such as
“ are

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“ are advanced to the high Pitch of a Doctor’s
“ Degree. For the farther Confirmation
“ whereof, the honourable Council of the
“ City of *Edinburgh*, the Guardians and
“ Patrons of our University, have affix’d
“ their Seal, and we have set our Hands,
“ this twenty eighth Day of *December*,
“ 1710.

James Craig, Professor of Civil Law, &c.

The Doctor practis’d Physick near forty Years, but never propos’d to make any Benefit by it to himself or his Family. Though he was universally respected as a Physician, and consulted by Persons of all Perswasions and Denominations, yet he could never be prevail’d upon to take any Fees. After he had taken his Degree, his Friends press’d him anew to take Fees, at least from such as were both very able and very willing to give them, and urg’d an Argument upon him that was the most likely to be irresistible in so tender a Husband and Father. But he was immovably fix’d in his Resolution to make the Practice of Physick and every Thing else of that Kind, yield and subserve to his nobler Design

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and Desire of doing Good to immortal Souls. And whilst he believed that his practising *gratis* contributed somewhat to his greater Success and Usefulness in this respect, no other Considerations were able to move him. Indeed, what was said to the Doctor on this Head, came from other Friends. Good Mrs. *Harle* never gave him any Trouble on this Subject; she quieted herself with the same Views and Considerations which determin'd and fix'd the Doctor, and manag'd her Family and Affairs with great OEconomy and Prudence. And I am perswaded that the little that is left for her and the Children, will be attended with a rich and special Blessing, and be made of much more real Use and Comfort to them, than the vast *Riches of many Wicked.*

The Doctor was also well acquainted with the learned Languages, *Latin, Greek, and Hebrew*, which are now dead Tongues; as well as with the *French, Italian, and Spanish*, among the Living ones. And he knew Things as well as Words. His great Learning and Knowledge were own'd and admired by Persons of all Denominations. How much so-
ever

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ever they differ'd in their Sentiments about other Matters, they generally agreed in this, That Dr. *Harle* was both an eminent Divine and Physician.

He treated this World, and all the Concerns of it, with great Neglect and Indifference. Perhaps it was upon Occasion of his Friends objecting to him his rather too great Indifference, that he compos'd a short^a Meditation on his Unacquaintedness with worldly Affairs; where he thus expresses himself:

“ Blessed be thy Name, O Lord, for my
“ Unacquaintedness with the World; for
“ though I may be accounted one of the
“ World's Fools for it, yet I am free from
“ the Snares of it, and it teaches me a De-
“ pendance upon that God who does all
“ Things for me. But if when thou multi-

^a Among some other Papers of the Doctor's, found after his Death, there were some private Meditations upon the State of his Soul from Time to Time; out of which, I have transcrib'd this and the following remarkable Passages in his own Words, without any Alteration, for the Benefit of the pious Readers.

“ pliest

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“ pliest my Concerns, thou increasest my
“ Knowledge in them, then do thou increase
“ my Grace, that I abuse not that Know-
“ ledge; for I would rather be without them,
“ than have them with the Intanglement of
“ my Conscience.

He was a close Student from his Youth, and therefore considering his great Capacity, could not fail of being a great and general Scholar. He was well acquainted with Books, not only the Title Pages, but the Contents. But the Bible was the Book he most study'd and valu'd; and the Knowledge of God and Christ was the most excellent in his Judgment. In comparison of this, all other Learning and Knowledge was with him trifling and insignificant. He thus expresses himself in his Meditation on the Insufficiency of Man, and Vanity of Human Learning :

“ I Reckon it as a great Instance of thy
“ Goodness towards me, that thou hast let
“ me see so much of the Insufficiency of
“ Men and Things here below, and the
“ All-sufficiency of my God. *Blessed is he*
“ *that*

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“ *that hath the God of Jacob for his Portion :*
“ Thou hast been my God from the Womb,
“ and I have trusted in thee ; but now, O
“ Lord, I see more need of thee, and less
“ need of Men. My Trust is in thee. O
“ Lord, I thank thee for shewing me the
“ Vanity of all earthly Learning ; for when
“ many Damps overtook me in the Midst of
“ my Studies, and set me a musing, what
“ will all this signify, thought I, if I be not
“ reconciled to God ; shall I grudge at that
“ which hinders me from pursuing that
“ which has drawn my Mind from thee,
“ made it be taken up with Trifles, and neg-
“ lect the Study of thy Word, which would
“ have made me *wise to Salvation* ; though I
“ don’t despise these Studies, but as God
“ gives me Strength, Means, and Opportu-
“ nities to use them, I will endeavour to
“ use them in such a Manner as may con-
“ tribute to the Glory of God, and the Good
“ of others ; but I hope always in Subordi-
“ nation to heavenly Meditation. How much
“ more comfortable will it be in the Conclu-
“ sion, to say, when I am going to give up
“ my Accounts, that I have been making up
“ my Interest with Heaven, and keeping up
“ my

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“ my Correspondence there, or making Sal-
“ lies and Inroads upon the Devil’s Dominions,
“ and bringing his Subjects in Obedience to
“ Christ; than to say, that I have spent so much
“ Time in the *Talmud*, *Herodotus*, or *Livy*, or
“ read *St. Thomas* or *Lombard*, with all their
“ voluminous Commentators, been raking
“ into musty Antiquity, or unravelling the
“ Windings of Nature, am skill’d in the
“ *Gazette*, or in blazoning the Court of
“ *Rome* or *France*? Whatever Weight or
“ Worth there may be in any of these
“ Things, I shall not be very solicitous, how-
“ ever, any farther than they look towards
“ my better understanding and practising
“ my Duty in the Post thou my God hast
“ given me.

He was a good Judge of Poetry, though
his own Composures of that Kind were not
very smooth; for he had no musical Ear. I
remember a few Verses he made on the Ac-
cession of his present Majesty King *George*
the Second; which I have ventur’d here
to insert,

How

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HOW great's the Prince that rules his Land
With tender Heart and steddy Hand!

But greater is that Hero known,
Who makes the Cause of all Mankind his own.

Such NASSAU was, and BRUNSWICK such,
Whom Britain justly mourns so much!

Well lov'd AUGUSTUS them succeeds,
Who shall complete their glorious Deeds,

And all the mighty Work sustain,
Till Mankind break the slavish Chain,
And native LIBERTY regain.

Nor shall base Tyranny return,
Whilst his brave SONS the Throne adorn;

Which the deliver'd World shall pray,
God-like, may last till Earth's concluding Day,
And only yield to GOD's eternal Sway.

He had as great an Opinion and Value of his Brethren, as he had a low one of himself. When they dy'd he was under a great Concern. I have oft heard him mention the severe Shock the Death of Dr. Gilpin gave him. I have also in my Possession a Copy of Verses made by Doctor Harle, upon the Death of the Reverend Mr. John Turnbull, of North-shields: And as it is all I have of that Kind

d

by



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by me, I have taken the Liberty to add them
here.

UNhappy we! how hard for us to live,
And our best Friends, if then we live, survive!
Learn'd Lomax, whom my youthful Age admir'd,
Unruff'd, from his ^a publick Charge retir'd:
Long be his God and Innocence enjoy'd,
And his bright Talents usefully employ'd.
Chearful and Kind to all; to's self deny'd,
In Peace he liv'd, with Consolation dy'd.
Ingenious Chilton next from us remov'd,
Who lov'd us both, was by us both belov'd.
Whilst he and Turnbull guard the Shores of Time,
Something thro' all its ^b Clouds appears Divine.
Not venerable Bede ^c, our Island's Pride,
Nor the learn'd Monks upon the ^d Northern Side
Could equal them; tho' learn'd as Men could be,
Not from wrong Tastes and Superstition free,
For, who can think like Men at liberty? }
[warm'd,
We were with Chilton's powerful Preaching
And with his witty Conversation charm'd.

^a At the Restoration.

^b Alluding to the constant Smoke arising from the Salt Pans.

^c Jarrow.

^d Tinnmouth.

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*He with Discretion and a manly Rage
Did lash the bold Offences of the Age.
He with inimitable Art could paint
An Hypocrite, and strip him of the Saint:
He skilfully a Bigot could describe,
Of th' haughty Priesthood or the humble Tribe;
Or when he would to Ridicule divert,
Chastise the Dull, Impertinent or Pert;
Expose, with his Appendages, the Fop,
The Master of a Vessel, School, or Shop.
Skill'd in the Springs of Nature, he display'd,
Wherein the feeble Affectation laid.
But, when he on religious Subjects dwell'd,
In other all, in these himself excell'd.
He's now in Heav'n, which only could improve
His Thoughts of God, and Extasies of Love.
When he was gone, Turnbull did still remain,
And me to Life did reconcile again.
Us early Friendship and like Studies join'd,
And not unlike Propensities of Mind:
How oft have we with Admiration hung
On the angelic Gilpin's pow'rful Tongue,
Who in Perfection had the mighty Art,
To form the Soul and captivate the Heart,
Pour Gospel Balm into the wounded Soul,
And Vengeance on the harden'd Conscience rowl.*

¶ He wrote Poems on these several Subjects.

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When he ' Hell's gloomy Stratagems did clear,
Man ceas'd, and Satan then began to fear
His Empire's utter Ruin drawing near.
Great Man! whom Goodness did to Greatness raise,
Nor forc'd Applause, nor warmly courted Praise,
The^e tempting Dignity he did despise,
Made him more glorious still in good Mens Eyes.

^a Sylvius, the chearful Sylvius, yet is left,
We of his Conversation half bereft:
^b His Hand now guides no Pen, now holds no Rein,
And he attempts to see his Friends in vain:
His trembling Fingers ill express his Thought,
What here is fairly wrote there stands for nought.
I to the Alne, he to the Till confin'd,
When seen, yet always pleasing, always kind.

Could I in Verse, as thou in Prose, set forth
Thine, as thou Manlove's and our Gilpin's Worth!
But, Ob! confounded with thy Loss, my Praise
Is chang'd unwillingly to mournful Lays.
Whom have I now to animate my Muse,
Point out what to admit, what to refuse?

^f Satan's Temptations.

^g The Bishoprick of C——le.

^h Mr. Wood.

ⁱ Paralytick, can neither Write nor Ride.

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*What's Rough, or what's Indecent to correct,
And in a friendly Way mark a Neglect?
Farewel my Friend, in whom there was no Guile,
Untaught in pious Frauds and holy Wile:
Thy Gentleness and universal Love,
Thee a Disciple of our Saviour prove;
Such Godlike Tempers thou wilt find above.* }

To this Copy of Verses a Friend of his made the following Return; which, when the Doctor receiv'd, he said, with his usual Pleasantry, That now his Elegy was compos'd he might die when he would.

To the Reverend Mr. Jonathan Harle, M.D.
on Occasion of his Verses on the Death of
the Reverend Mr. Turnbull, and some other
neighbouring Ministers.

[Lays,
THose Worthies whom thou sing'st in mournful
Triumph themselves in endless Joy and Praise,
Just Sorrow fills our Hearts, and Tears our Eyes,
But theirs are Tears of Joy and sweet Surprise.

These pleasing Lights on high resplendent shine,
With greater Lustre far, and more Divine:

Too

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Too great their Splendor for our feeble Eye,
Were we without a Change admitted nigh;
But now too distant for our narrow View:
Thus Sages say, and what they say is true,
That there are distant Globes of purest Light
In Regions high, unreach'd by mortal Sight.
So we these glorious Lights no longer see,
But thou remain'st, and all thy Light in thee:
With Pleasure we behold thee shining Bright,
Still uneclips'd, and dazling still our Sight.

Our kind Creator wisely this great Light
Has set, and kept to rule our gloomy Night:
But soft the Rule, and easy is the Sway;
Thou no Command assum'st, yet we obey;
We feel no Reins, yet charm'd we follow thee,
From all Restraint, from all Compulsion free.
Thus sweetly guided by thy tender Care
Both to our own and publick Good we are:
To this thy Counsels wise directly tend,
And here, divinely bless'd, they always end.

Thou to the World and to thy self deny'd
Art free from private Views and haughty Pride,
Which waste Religion, and the Church divide.

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*All humble, candid, and all peaceful thou,
From thee, as from a powerful Center, flow
Those healing Virtues, which diffus'd around,
To all within thy Sphere give Peace profound.
By strong attractive Force thy Ways upright
Them to each other, all to thee, unite.*

*Oh! were we blest'd with many such as thee,
How strange a Metamorphose should we see? [be,
For hellish Earth transform'd to Heav'n wou'd*

*The Souls and Bodies too of others are
Thy constant Charge, and thy most tender Care;
To both thy Med'cines well approv'd and try'd
With great Success are skilfully apply'd.
Thou doubly useful art to frail Mankind,
Reliev'st the Body, and improv'st the Mind,
And only to thy self canst be Unkind.*

*Clear is thy shining Character and fair,
And thy Perfections bright unsully'd are.*

*Long may'st thou shine, our Glory here below,
And late unto the upper Region go!
Late may it be! We wish it later still,
The only Thing in which we wish thee ill.*

The

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The Doctor's Correspondence by Letters was much valued and courted. Few Letters came from him, but what brought somewhat new and entertaining, and often a great Number and Variety of beautiful Thoughts, that were very diverting, and very instructive. I have often regretted my not having preserved every Letter of his with the greatest Care. I have several in my Possession, and others too of his Correspondents continue to preserve them. Some of them have pass'd through the Hands of as good Judges as any in *England*, with high Approbation. But as they generally relate to private Affairs, and could not be recovered Time enough to publish them in this Account, I thought proper to omit them intirely.

A Discourse of Infant Baptism, by way of Dialogue, was the only Thing he published when he was young. I have some good Reasons to think this was the Doctor's, though he never publickly owned it. It was, I believe, composed by him, and revised and approved by the great Doctor *Gilpin*. And, perhaps, there is no Book yet extant of so small

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small a Compass, in which that Controversy is handled with more Judgment and Clearness.

His *Treatise of Scripture Diseases* was not so well digested and connected as might have been wished, and yet contains a good deal of Learning, and shows a Variety of Reading: He himself called it a Rhapsody of Hints; and if he had lived, I believe, he designed to have cleared up farther several Things in it. But he is now gone to that Place where such Matters continue no longer to be Difficulties. All now is become easy and clear to him, who now does not *see through a Glass, and but darkly.*

The two *Practical Discourses* that are now published, were finished, and fairly transcribed before the Doctor died. They are printed just as he had left them, for this seemed to be agreeable to his own Inclination. The Reader will find them to be both very judicious and very serious, and I hope they may, by a divine Blessing, be made very useful. 'Tis certain, that the Doctor had the *Vanity of Man* oft and much in his

e

Thoughts.

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Thoughts. In one of his Meditations he has some good and serious Hints to this Purpose. He thus expresses himself :

“ If we consider Men either as to themselves, in relation to us, or with respect to the great God, we shall find,

1. “ That with respect to themselves, they are Men of like Passions with our selves, and also made out of the same Clay that we are, and there is one and the same House appointed for all Living; for Kings and Beggars are alike in the Grave; they are liable to common Accidents as well as others, for Man *at his best Estate is altogether Vanity.* And,

2. “ As to us, they can do no more for us than they can do for themselves; and, how can they save others when themselves they cannot save? Nay, suppose they are our greatest Friends, from whom, as from the Hills and Mountains, we have our Expectation, we shall find them at best but little to be trusted to, though they be (as the Scripture speaks) as our own Souls.
“ For, (1.)

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(1.) " Their Interest may sway them;
" though they were like *Peter*, they *would*
" *die with you*, yet in a Time of Distress they'll
" shift for themselves, and be *scattered to*
" *their own*. They are, as the divine Vo-
" lumes have it, as the *Water of Brooks which*
" *pass away*. In the Winter, when you have
" Water enough, they'll supply you, but in
" the scorching Summer they are dry as well
" as others.

(2.) " Mistakes may raise a Jealousy in
" them of us, and their Dealings towards us
" will be accordingly, when they suspect us;
" and Suspicion is very inventive. How of-
" ten are our best Services to our Friends
" misrepresented? And generally, when we
" are biggest with Expectations from our
" Friends, then they give us the greatest Dis-
" appointments.

(3.) " Weakness may hinder them from do-
" ing what they would for us; they would
" willingly succour us (as *Hagar* her crying
" and distressed *Ishmael*) but they cannot;
" they will say to their craving Friends,
" *wherewith shall I feed thee?*

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(4.) “ Our Friends are by God discovered
“ to be but Men, that we may not put our
“ Confidence in Man, but in the surest and
“ best Friend, who can and will perform all
“ Things for us.

3. “ In respect to God, what are the Men
“ of the World? They are, (1.) Vanity in
“ their Childhood. (2.) In Youth. (3.) In
“ their whole Course of Life, for they *walk*
“ *in a vain Shew*. (4.) They are Vanity at
“ their *best Estate*. (5.) *Every Man* is so.
“ (6.) All Men put together are so. (7.) Nay,
“ less than Vanity. (8.) For they are *No-*
“ *thing*, and *less than Nothing and Vanity*.
“ The Reflections that should be made upon
“ this are easy, as are the Conclusions that
“ may be drawn from thence. Weigh Men in
“ a Balance, put all their Gallantry and
“ Greatness together into a Scale, and put
“ Christ into the other, and what Proportion
“ will they bear? None at all, they are cast
“ away with, *They are laid in the Balance,*
“ *and found to be too light*. Use thy Rea-
“ son, O my Soul, and see whether of these
“ are preferable; whether is it better to
“ love

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“ love and live to God or Men, judge
“ thou.

“ Those that have lackied after the Prin-
“ ces of the World, have confessed their
“ Disappointments, and openly declared with
“ Regret, that *if they had served their God as*
“ *they had done their King, he would not have*
“ *left them; for he never leaves nor forsakes*
“ *those that seek him: My Rock is not as*
“ *their Rock, my Enemies themselves being*
“ *Judges.*

As for the Hymns that are now publish'd,
they are adapted to the Taste and Capacity of
plain and serious Christians. And for the
Use, and at the Request of such, they are
made publick.

As he was heartily engag'd in Religion in
his Youth; so he apply'd himself through the
whole Course of his Life to the Study and
Practice of it. He often examined into, and
stated the Case of his Soul in a solemn Man-
ner, and took up pious Resolutions, suitable
to what he found to be requisite for his spiri-
tual Safety and Welfare. He was very sen-
sible

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fible of his own Inability and Weakness,
and of the Strength of Temptations; and
therefore in one of his Meditations says thus:

“ I am not able to keep the many Resolu-
“ tions and Vows I have made, without
“ God help me to persevere; though they
“ were as a threefold Cord, yet would it easily
“ be broken, or at least be cast from me;
“ but thou, Lord, canst tie me with a Com-
“ mand, thou canst restrain me by thy Grace,
“ and make me to grow in Knowledge and
“ Practice.

Complaining of the Strength of Tempta-
tions, and his own Weakness to resist them,
he says thus:

“ O my God, I have no Strength but in
“ thee. I know thou canst heal me if thou
“ wilt. O give me a greater Insight into thy
“ Promises, and Faith to lay hold of them.
“ I admire thy Grace; none is a greater
“ Debtor to thee than I. I trust not, I can-
“ not trust, to any good Works; I find the
“ best of mine *as the morning Cloud, and as*
“ *the early Dew that passes away*, and that
“ they

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“ they are very defective. What Intermix-
“ tures of Sin? What Defilement in the very
“ best of my Performances? How would
“ they provoke a holy and jealous God to
“ Fury, if they were not atton'd by an ac-
“ cepted Mediator. I cannot but hate Sin, it
“ so defiles, unmans, and unchristianizes me;
“ how much more, when I consider the In-
“ jury that is done to a tender and merciful
“ Father, and the exposing the Blood of a
“ merciful Saviour to shame. My God, I
“ am, I would be, weary of Sin. O! be
“ thou not wearied of me. *Lord help me, or*
“ *I perish. Let not the proud Waves go over*
“ *my Soul. Let the Bones which thou hast*
“ *broken rejoice.*

He complains of his Weariness in, and In-
ability to do his Duty, in this manner.

“ My State and Condition, as the Punish-
“ ment of Sin, is such, that I cannot serve God
“ so much as I would be willing to do. But I
“ must remember that I dwell in a Tabernacle
“ of Clay, and that my Bones are not Sinews
“ of Iron, and though my Spirit is willing,
“ my Flesh is weak. How happy was *Adam*
“ when

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“ when he could enjoy God without Wearis-
 “ ness. I have envied the blessed Spirits,
 “ those of just Men made perfect, that they
 “ were as Pillars in the Temple of the *New*
 “ *Jerusalem*; and had the Name of their
 “ God written upon them; that they could
 “ worship the Lamb Night and Day, and
 “ follow him wheresoever he goeth. Blessed
 “ God ! When shall I be one of that Choir?
 “ When shall this vile, painful Body of mine;
 “ be changed into a glorious Body, like those
 “ of the Angels? When shall I be no more
 “ backward to Duty, nor weary in it? Lord,
 “ I wait for thy Salvation. In the mean
 “ Time, enable me to do my Duty. Let me
 “ praise thee in the Fires, in this Vale of
 “ Tears, and this Valley of the Shadow of
 “ Death. When thou, my Soul, art dull
 “ and unconcern’d in thy Duty, look to it;
 “ think with thy self, Durst I do this if the
 “ great God were present with me, and of-
 “ fer’d himself in some glorious, visible Ma-
 “ nifestation of himself? Were there but an
 “ Angel here, in his resplendent Majesty and
 “ Brightness, I should reverence and respect
 “ him; and should I not respect a Person of
 “ Honour, were he here? How comes it then,
 “ when

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“ when the great God is present, thou art no
“ more moved, if not with a Sense of Love,
“ why not with a Sense of Fear and Detesta-
“ tion of thy self, especially when thou dost
“ consider of, and meditate upon his Holi-
“ ness? Mourn over thine own Corruption
“ at the Remembrance of his Holiness.
“ Think how thy Sin has made thee unlike
“ him, in defacing his Image. What a great
“ Condescension was it in him, to endeavour
“ the Reconciliation betwixt him and thee,
“ my Soul; to allow the Boldness of ap-
“ proaching him to such abominable Crea-
“ tures; that he should promise, procure,
“ and bring about the Sanctification of such;
“ that notwithstanding all the Neglect we
“ are guilty of, in slighting his purifying
“ Grace, the rank Noisomness of our re-
“ maining Pollution, the many wilful Re-
“ lapses occasioned by our head-strong Passi-
“ ons and Lusts, and our hugging our dar-
“ ling Transgressions, he should still take
“ Pains to wash us clean from Pollutions?
“ How canst thou, gracious God, take pains
“ to throw out all the Superfluity of Naugh-
“ tiness, this Mire that is in my Heart? And
“ when thou hast done, how canst thou

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“ make once such a filthy Sty of Unclean-
“ ness, now thy Temple to dwell in? Lord,
“ let such Considerations put me, by thy
“ Grace, upon being Holy, as thou art
“ Holy.

In a private Covenant Engagement to be
the Lord's, he thus expresses his Trust in
God.

“ Thy former Mercies are Encouragements
“ for me to trust thee for the future. Have I
“ ever wanted any Thing but what my Fan-
“ cy crav'd, and even those Things, when
“ the denial of them has been born, have
“ come unexpectedly. Hast thou not been
“ my God from the Womb? Have I not
“ been cast upon thee from my Mother's
“ Breast? And, wilt thou not be my God,
“ and my Guide, even until Death? —I am
“ Injurious to suspect him that has been so
“ bountiful to me. What Iniquity have I
“ found in thee? None. Thou hast Food
“ and Raiment, O my Soul, and therefore
“ therewith I will be content. Thou never
“ saidst to me, that I should seek thy Face in
“ vain; nor hast thou been a dark Mountain,

“ or

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“ or a Land of Forgetfulness to me: The
“ World has been unkind to me, but thou
“ hast dealt bountifully with me. Lord,
“ thou knowest I have given my self wholly
“ over to thee, and thy Service, in the Work
“ of the Ministry. I trust thee therefore
“ both with my Soul and Body, through my
“ dearest Saviour; and by thy Promise I claim
“ my Support. Thou hast said, That *Veri-*
“ *ly I shall be fed — Return thou unto thy*
“ *Rest, O my Soul, for the Lord hath dealt*
“ *bountifully with thee.* Thou hast cast thy
“ *Burden upon the Lord, and he will bring it*
“ *to pass, for he careth for thee, —* Thou hast
“ now more to rely upon than if thou hadst
“ the Treasures of the *Indies*; for thou hast
“ him that has the whole Earth and the
“ Fulness thereof. *The Ravens and young*
“ *Lions may suffer Hunger, but they that*
“ *trust in thy Law shall want no good*
“ *Thing.*

In another Place, he blesses God for shewing him the Vanity of siding with any particular Party (consider'd as a Party only) in Religion.

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“ This (*says he*) was one of the first
 “ Lessons I learn’d in Christianity, to see
 “ this Vanity; but I mention it now, be-
 “ cause I think I am come to a Confirmation
 “ in it, since I see Men that I little suspected,
 “ carrying on their own Interest or Party, either
 “ to build themselves Houses, or make them-
 “ selves a Name. Good God! How am I
 “ amaz’d to see Religion made a Stalking
 “ Horse, a mere Cloke for Humour or Inte-
 “ rest? No wonder Controversies are kept
 “ on foot, for some Men must divide or they
 “ can’t rule. I can say it in thy Presence, I
 “ know not one Party of Men that I durst
 “ adhere to, so as to exclude any that truly
 “ belongs unto thee. If I must suffer for
 “ it, it is of Choice: I prefer the Acclama-
 “ tions of all Saints, before the Applauses
 “ of any one Party whatsoever. Shall I be
 “ more Righteous than my Maker, to ex-
 “ clude them from my Affections or Com-
 “ munion, that God will not exclude from
 “ Heaven?

The Doctor could never, from his Infan-
 cy, taste any kind of fermented or spirituous

Li-

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Liquors. If he had eaten a Piece of Cake, or any Thing else in which there was the least Mixture of any such Liquors, he was sure to be disorder'd by it. And though he did not perceive or taste the Liquor in it, yet he always felt afterwards the ill Effects of it. Water was therefore his constant, and almost his only Liquor. But notwithstanding his great Temperance ; his sedentary Course of Life had brought upon him both the Gout and the Gravel, which he justly called the Rack and Torture of Life. When the Gout attack'd his Stomach, his natural Antipathy rendered him incapable of taking what was thought the most proper to fortify and relieve it. His Indisposition advanc'd gradually, till he quite lost his Appetite, and nothing he took settled in his Stomach. Two or three Days before he died, the Gout was thought to have got into his Head, for he had a constant violent Pain in it. He behav'd himself with much Calmness and Patience under his Illness, and his Temper and Conduct were very exemplary in his last Hours. He lived and died a Pattern of Patience and Meekness; and in the general, of all other Christian Graces and Virtues.

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I hope I shall never forget his last Advice to my self. The dying Words of a Friend, especially of such a Friend as he, ought to make a deep and lasting Impression. His earnest Prayer also, and solemn Blessing, I valued, and reflect on with Affection and Pleasure; though it gave me some Concern to observe him at that Time so much spent with speaking so earnestly and affectionately.

He continu'd alive for three or four Days after I had taken my leave of him, and on the twenty fourth of *December*, 1729. calmly resigned his Soul into the Hands of his dear Redeemer. His Death was universally lamented; and the general Esteem all Sorts of Persons had for him, appear'd at his Funeral.

It is remarkable, that the two last Texts the Doctor preached from, were, *Phil. i. 23.* and *1 Cor. iv. 1.* The Words of the first are these: *For I am in a Strait betwixt two, having a Desire to depart, and to be with Christ, which is far better.* The other Words are these: *Let a Man so account of us, as of*
the

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*the Ministers of Christ, and Stewards of the
Mysteries of God.* He was observ'd to deliver
his Discourses on these weighty Subjects with
a particular Concern and Affection, as if he
had foreseen his own approaching Dissolution
and Change.

Thus I have trac'd, as well as I could, this
great and good Man, from the Cradle to the
Grave. I shall not again, in the Conclusion,
attempt a particular Character of him : This
is prevented by what I have said already, and
by what is said in the Sermon annexed to the
Doctor's Discourses. And yet I am willing,
before I conclude, to give a short Recapi-
tulation of what has been said on this
Head.

If we consider Doctor *Harle* in every Re-
lation and Capacity, how shall we find him
to excel in them all ! How able and faithful
a Minister was he ; how skilful a Physician ;
and, how successful in both these Capacities ?
He copy'd exactly the Pattern of his great
Lord and Master ; doing Good to the Bodies
of Men in an intire Subserviency to the Good
of their Souls. To do Good to others was
his

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his greatest Delight. He valu'd not his own Interest, Ease, Pleasure, Health, or Life it self; if this End might be but attain'd. How tender a Husband and Father was he? I believe, if he ever gave himself the least Concern about any Thing in this World, it was extorted from him by his strong Affection to his Wife and Children.

How condescending was he to his Inferi-
ors? How respectful to those he suppos'd to
be his Superiors? How obliging to all? How
ready to think and speak well of all, as far as
he could; and from an unequalled Modesty
and Candor, how forward was he to prefer
others to himself? Scarce any one had fewer
real Superiors in Merit: Scarce any one more
in his own Opinion. How agreeable, and
how instructive a Companion was he, so as
that his Conversation was courted and ad-
mired by all? He was most Facetious and
Pleasant; but his Pleasantry was always tem-
per'd with Gravity, and conducted by Pru-
dence. He never gave any Countenance to
Vice, nor forbore to reprove it, when a Re-
proof was proper and prudent. Indeed, nei-
ther the Fear nor Favour of Men could ever
make

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make him act against his Conscience; and especially in the Pulpit, he had no regard to the Face of any Man whatever. But I must, though unwillingly, forbear.

Some Account, on such Occasions as these, is usually given of the Body as well as of the Mind; but I think it of little Importance to let the World know, That the Doctor was a Person of a middling Size, and that he grew Fat in his latter Years; or, that in his more advanc'd Years he lost some part of his former Activity and Briskness. It is enough to say, That his Countenance was very comely and pleasant; but his Soul was much more so.



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